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From the London Missionary Register.

NEW ZEALAND.

of Missionaries and New-Zealand Chiefs from England.

Tuesday, the 15th of December, 1818, Rev. John Butler with Mrs. Butler and Children, Mr. Francis Hall, James and his Wife, and the young New-Zealand Chiefs Tooi and Teeterree, went on board the Haring, Captain Lamb, at Sheerness, bound for New South

Wales. The Committee of the Church Missionary Society, felt great regret in parting with New-Zealand Friends, who had endeavored to live among us, and work with us: and we can almost say of some of them, that he that stole steals no more. Mr. Kendall has got a very good school, and plenty of victuals and rewards for the children. He has also got Mr. Carlisle to assist him. The means of instruction are now afforded; and, through the blessing of God upon them, the effect will show itself in time. Mr. King has made a rope walk, and is teaching some of the natives to spin twine, and lay up small cords; and, by patience and perseverance, there is no doubt but they will improve. I am at present cultivating land for wheat, agreeably to Mr. Marsden's instructions: I have kept five or six men at work these six months past; clearing ground, breaking up, and fencing. I victual them constantly in my house, and pay them for their labour. I take the hoe myself, and break up their fallow-ground along with them. If I could as easily break up the fallow-ground of their hearts, I should rejoice.

I have got an acre and a half nearly fenced round, and ready for the seed; and, as soon as it is sown and finished, I mean to teach the natives to sow timber. A beginning was made in that work when I was at Wytanghee, and they seemed to offer very well; but they will require a great deal of patience and perseverance.

But the Lord, who could furnish a table in the wilderness, can supply His instruments with qualifications requisite for their work. He can, when he pleases, out of stones raise up children unto Abraham. But, as I expect nothing from man, and all good things from God, I shall never be disappointed; because he does and will do all things well, in his own way and time.

I am silent with astonishment, when I think that so unworthy an instrument as I should be employed in so great a work; but He, who made the world out of nothing, can, by any means which he may choose, raise up a seed to serve Him, and to call His name blessed. Mr. Kendall, in a letter to the Secretary, dated Bay of Islands, July 14, 1817, speaks in a manner which will confirm the hopes of the Society's friends with respect to New-Zealand. I have now been two years and nine months among the New-Zealanders; who, I am happy to say, generally approve of the Church Missionary settlement being established upon their Island. Their behaviour to the missionary settlers has been much better than we could reasonably expect, considering their condition. Our prospects of usefulness bid fairer every succeeding year.

It will be, as you justly observe, a subject for rejoicing to us all, if it pleases God to enable us to "break up a little of the fallow-ground." This, I expect, is all that will be done for some years to come: yet it is pleasing to observe the least improvement. When I first saw the New-Zealanders, it made me doubt the possibility of a family's living among them in safety. I was led, however, contrary to my wish, to spend a night on shore. The very kind manner in which they treated me, added to the many gracious promises contained in the Word of God, encouraged me to repose in them still greater confidence, and to return with my family. I desire to bless God for the many merciful interpositions of His Providence in my behalf: and especially for that which conducted me from my native village to London; and, eventually, hither.

It has pleased God, in His condescension, to give me work to do; and to make the path of duty plainer, day by day. The most cordial attachment subsists between me and the natives where I sojourn; and, by His continued faithfulness, loving kindness, and tender mercy to me, a sinful worm, He inclines me to cherish the desire to give thanks to Him among the Heathen, and to sing praises unto His name. When I reflect on the critical situation of our Brethren in Africa, and how much they have suffered from the natives who have been stirred up to oppose them, I cannot complain. I have, it is true, not been without my share of trials, in common with my colleagues, since the period of my arrival. My new situation has exposed me to various temptations and troubles; and the remains of a perverse nature, from which I groan to be delivered, have tended to thwart my course; but I can place very little of our difficulties to the account of the natives. Their visits

and importunities have occasionally, indeed, been tedious and disagreeable; but they have never done me or mine the least personal injury. In truth, they have been very kind; and my partiality towards many of them gains strength, as I acquire a knowledge of their language; and I, and mine, and I may now say all my colleagues, live as quietly and comfortably as we can expect to do in a heathen land.

It will be very gratifying to all our friends to hear that we have hitherto had no trials in consequence of wars among the natives. Not one native has been killed near the Bay, to my knowledge since our arrival.

Our two daughters, whom we left under the care of a pious friend at Port Jackson until we were properly settled here, are now with us. We have six Children; and I bless God that my Family, and all the Settlers and Children, are in a good state of health. This is a very healthful and agreeable climate. We suffer nothing, from either excessive heat or cold.

HINDU INFANTICIDE.

An account of the measures adopted for suppressing the practice of the systematic murder by their parents of Female Infants, with incidental remarks on other customs peculiar to the Nations of India. Edited, with notes and illustrations, by Edward Moore, F.R.S. Author of the Hindu Pantheon, Quarto, pp. 312 Johnson, 1811.

The practice of the murder of female infants by their parents is narrated in this volume with particular minuteness as it existed in the peninsula of Guzerat, but which has been mercifully terminated by the zealous and humane exertions of Major (now Colonel) Walker, resident at the court of the Gaikaver in Guzerat. As the attention of our Missionaries has been directed to this people, and the scriptures are translating into their language, a short sketch of this remarkable history we doubt not will be interesting to our readers.

The origin of this inhuman custom is thus narrated. "The Jarejabs" relate that a powerful Rajah of their caste, who had daughter of singular beauty and accomplishments, desired his Rajgur, or family Brahmin, to advance her to a prince of desert and rank equal to her own. The Brahmin after making every inquiry, and going about to every place in quest of a suitable match, returned without effecting his object. The Rajah was extremely disappointed, and resolved that his daughter should not marry below her rank. The Brahmin then proposed that she should be burnt in order to preserve the dignity of the family, on condition that all the female infants of the tribe of the Jarejabs should in future be destroyed immediately on their being born." p. 33.

Whether this was the occasion of this barbarous practice or not, certain it is that it prevailed generally among this people; so that a large number were annually murdered. Some accounts say that they amounted to 30,000 every year, while others reduce it as low as 3,000. Even admitting the lowest computation to be correct, it presents us with continued scenes of horror not to be described. To such a degree of insensibility, however, their parents were reduced, that they put them to death without remorse, it is said by putting them into a vessel of silk. It is remarked further "that to render the deed if possible more horrible, the mother is commonly the executioner of her own offspring. Women of rank may have their slaves and attendants who perform this office, but the far greater number execute it with their own hands." What makes this practice still more unnatural is, the wives of these Jarejabs taken from another tribe (the Rajputs, who bring up their daughters for sale) are so soon allied to these Infanticides than they fall in with the custom, and comply with the command of their husbands to murder their daughters, though they themselves owed their preservation to the prevalence of different sentiments in the neighboring district which gave them birth.

This practice was first discovered by the honorable Governor Duncan in 1789, when Resident at Benares, and some steps were taken by him towards its abolition. But nothing was undertaken by the government of Bombay till 1815, when instructions were sent to Major Walker "to effect if possible the abrogation of a system so revolting and detestable."

It being thought necessary to send a detachment of the British army through the peninsula, to regulate the payment of the tribute imposed on the chieftains of Guzerat, it was suggested by the government of Bombay, "that one object the expedition might have in view would be an attempt to reform the manners of several of these chieftains, who in common with the Jarejabs put their female children to death generally as soon as they are born." To this the Supreme Government replied, July 31, 1806.

"We cannot but contemplate with approbation, the considerations of humanity which have induced you to combine with the proposed expedition, the project of suppressing the barbarous custom of female infan-

cidicide. But the speculative success even of that benevolent project, cannot be considered to justify the prosecution of measures which may expose to hazard the essential interests of the State; although as a collateral object, the pursuit of it would be worthy of the benevolence & humanity of the British Government."

We can readily admit that an object however just, humane, or important, certainly requires to be accomplished by prudent means; but for the object itself to be relinquished on a speculative apprehension of its endangering our temporal interests, is another thing. A State, the essential interests of which are not necessarily connected with justice and humanity, had better not be. It is questionable, after all, whether any such essential interests exist, except in the speculative apprehensions of individuals. It has been said by a great statesman, and one who has been Governor General of India, that "Whatever is right is wise," by another, that "Nothing can be politically right which is morally wrong;" and one who was more than a statesman has assured us that "Righteousness exalteth a Nation." O that men, whether in or out of authority, had virtue and magnanimity enough to act on these principles. Let not religion, justice and humanity be subordinated to worldly interest: if God be the supreme being, let him be treated as such.

Happily, however, for the cause of suffering humanity, this "benevolent project" was attended with more than "speculative success," and a conquest was obtained over the baneful passions of these Hindoos, worthy of the benevolence and humanity of the British Government.

Major Walker being entrusted with the expedition in 1807, and having the sole command of the British detachment, made use of his authority, and the influence which the army quartered in the vicinity gave him, to put an immediate stop to the inhuman custom of infanticide.

The correspondence between Major Walker and the Hindoos is very curious, and discovers the firmness and humanity of the former, as a fine contrast to the artful depravity of the latter. Jehaji, the first chieftain applied to on the subject, replied that if the Major would cause a village which had been taken from him to be restored, he would comply with the Company's demand, and infanticide should be relinquished. In another letter he says, "The Jarejabs have from ancient times killed their daughters, and I cannot set a new example; but if you will reduce Maltia, and make it subject to the Company, or give it to me I will comply."

The Major next addressed a Rajah and his Mother, but could get nothing from them but vague declarations. Another chief not only refused, but told him that his interference was very troublesome to him. "Even the king of the world, says he, who is descended from a long line of ancestors, and who has reigned over this country from the earliest time, never thought of putting a stop to this practice." To this the Major replied, "The designs of great men are always in accordance with the secret will of the divinity; and that secret assistance of the Omnipotent, which (praise to his name!) always attends the victorious standards of the army of the Honorable Company."

To intrepidity the Major added prudence which cannot be sufficiently admired. He visited their courts of justice, and took every opportunity of exposing the crime of infanticide, till at length his endeavours were crowned with success.

He obtained the signatures of many persons of eminence to a paper by which they renounced the practice, and made themselves amenable to the British government, to be punished if their engagements were violated. About two years afterwards, Major Walker thus writes,

"I have the honour to enclose a list of these Jarejabs who have preserved their female children which fell under my own direct observation. On my halt at Dherole, I had all those in the immediate neighborhood, who were capable of attending, brought to my tent; and many were too young to be brought to any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those who but a short period before would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness."

In reference to this gratifying visit it is added in a note, with which the work is closed.

"As this visit was premeditated, several officers and gentlemen assembled to witness so extraordinary a scene. The Jarejabs fathers, who a short time back would not have listened to the preservation of their daughters, now exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. True to the feelings that were found in other countries by Mr. Duncan"

"When Mr. Duncan visited the country where he had partially stopped this practice, he was informed that the wives were ready to burn themselves on the funeral pyre of their husbands, for the purpose of throwing themselves at his feet to express their gratitude." p. 58. note.

and Sir Joseph Banks to prevail so forcibly, the emotions of nature here exhibited were extremely moving. The mothers placed their infants in the hand of Colonel Walker, called on him and their gods to protect, what he alone had taught them to preserve. The infants they emphatically called "his children," and it is likely that this distinction will continue to exist in Guzerat. Scenes of this kind, however impressive, are not easily described."

† Sir Joseph Banks to vindicate the maternal character of the Otaheitan, who also practice this crime, related to the Editor, that he was never more affected than by the sorrow expressed by a woman of that Island, when reflecting the sad necessity she was under of destroying her child. p. 295.

From the American Daily Advertiser.

PAGAN TEMPLES IN CHINA.

Extract of a letter from a gentleman in Canton, to his brother in Philadelphia.

Yesterday, I was asked by our friends F. D. and C. to walk with them towards the city, to see the Joss Houses, or temples of their Gods; the Linguist who had painted my portrait, we took as our guide. At 2 we started—walked the distance of two miles through the suburbs of the town, and at length arrived in sight of those Temples. Here we were surrounded by a number of boys hawking at us—much the same as when Indians pass through our streets. We entered the walls and inside stood a spacious temple two stories high, c. 100 story had a large piazza entirely around the building. On the Cloister Steps, we were saluted by a Padre, (his head was entirely shorn as they all are; they eat no animal food, nor marry,) he saluted us in the most condescending manner, and at the guide's request, he shewed us every thing curious, and conducted us the distance of half a mile further, through a number of inferior temples, into a very high building.

This was enclosed as usual, by a wall of stone and cement—on one side of the Temple was a garden of trees, flowers, &c. wild and cultivated; this garden was watered by a stream, continually running through about the depth of three feet—a number of elegant rocks, apparently very ancient, and much mutilated in appearance, but put together by art in so nice a manner, that you would think they were originally so—some very majestic trees, resembling our oaks, and others, surrounded this ancient structure, with ivy entwining between them; after we had made our remarks on the scenes here, we were conducted up a flight of steps nearly perpendicular, to the second story—(which is much higher than our stories,) here we had sight of the City walls and the factories—on those walls we scratched our names.—After viewing all, we descended, and entered the gloomy walls of this Chinese Temple; our Padre, or Priest, unlocked the door, and we entered; the first thing that struck my eyes, was an immense image of gold, or gilted, in the shape of a man, sitting cross-legged on a very high pedestal, in the attitude of pity or supplication, with the eye lids nearly closed, and the hands folded—the image was bare; over the image was a canopy of silk, very richly embroidered; in front was an altar, (much like the Catholic altars) on which stood six high candles of wax, and a number of things, which I did not pry into. The floor is stone, and in front of the image is placed a number of mats at a small distance apart, forming a half circle, these are to kneel on. On either side of the walls are boxes placed upright; I enquired the utility of them, and was told they were coffins for the Priests; we were curious enough to have one of them opened, and inside is simply something like a chair, which the dead are placed upon in the act of sitting; on one side was another species of coffins like the trunk of a hollow tree. Walking behind the altar, I discovered something like a library of books; in handling them they were worm eaten; and in so decayed a state that they crumbled in my hands.—The linguist or interpreter informed me they were the Chinese Bible—merely a piece of wood, a foot long, 6 inches wide, 1 inch thick, one side was cut in letters, and in all appeared to be 5 or 600 of these very ancient manuscripts, piled in a most careless manner.

After seeing all here, we took our leave and returned to the first temple; here we were met by other Padres, with long cloakes and bare headed; they invited us into their setting rooms, where we found a table set, on it 7 or 8 small plates with various sweetmeats, and a cup of tea served to each; on this simple diet, including rice, they live—they all seemed very affable and modest in their manners—after the repast, we were told that they just were prepared for worship—it was 4 o'clock, the signal was given much like the tolling of a bell; for the space of half a minute, we walked inside the front railings, and were desired to lift our hats—we done so, more out of curiosity than respect to the image—we went in the Temple—about 20 Padre's kneeling on those mats in front imploring—each one muttering, or rather singing his prayers, on an even key of music and quick time, while one or two striking on a gong, which has a strong harsh sound; these kept time with the whole band; thus they continued for 15 minutes, then rose up and in

* A tribe of the district of Kutch.

single file with a quick step and the same music, marched three times around the altar, then in their first attitude, and at the sound of a drum, they concluded their worship; we then took our leave, gave a dollar to the Padre, and retraced our steps, back to the factory.

THE ARCHBISHOP OF JERUSALEM.

From a late London paper.

The Syrian Archbishop of Jerusalem, Gregorio Pietro Giarve, has lately arrived in this country, and has taken up his residence in Frith-street, Soho. He is in the dress of the Apostle St. James; with the blue turban, a loose robe, &c. His long beard, and venerable and apostolic appearance, attract great notice, and excite much curiosity. We learn, that the Archbishop's object in visiting England is to solicit assistance, and obtain some of the machinery, to establish a printing press at Mount Lebanon, for the purpose of preparing, and there distributing, correct editions of the Sacred Scriptures in the Syrian Language. Although Mount Lebanon is under the dominion of a Christian Prince, nearly all the rest of Syria is governed by, and composed of Turks. Not a few of these have lately become Christians, for the fanatic fury of their faith seems to be every day abating. To gain many, very many, from Mahometanism over to Christianity, little more seems wanting than to distribute copies of the Bible amongst the Syrian Turks, in their own language; but to prepare such works has been found heretofore generally impracticable. The editions of the Bible printed in this country, for most parts of the East, have, from their total inaccuracy, been utterly useless. We believe, we may venture to say, without any offence to the learned, that none but a native ought to attempt to be the corrector of a Syrian Press. A single mistake in the placing of a point, may make the same word convey a meaning the most ludicrous, for what the aut or intended to be of a precisely opposite character. As the Archbishop undertakes to be himself the corrector of the press about to be established; and as the learned Prelate has travelled far, relying on the liberality and Christian feeling of England, we sincerely trust, that the stranger's reception here may be such as his sacred mission and character eminently deserve.

PERSECUTION IN GENEVA.

From the Evangelical Magazine.

Extract of a letter from a lady at Geneva, to her friend in England. Nov. 4, 1818.

This is a situation endeared to me by the kindness of dear Christian friends, the persecuted and oppressed state of the Lord's chosen ones, and by the uncommon beauty of the country. I was much interested for Geneva before I saw it, by accounts I received from a friend in the north of France, but I had no expectation equal to what I find it. If I were to describe to you the situation of the pious few who compose the Dissenters here, you would smile at the primitive state of things. Their separation took place about two years since, in consequence of the conduct of the pastors, who refused ordination to two or three young men in consequence of their real piety; upon which they took a room and assembled for public worship. In this they persisted, in spite of stones and noises made at their doors and windows, and their personal safety being endangered in going to and returning from the place. This rioting so increased within the last few months, that they found it necessary to remove to a tip-top story in a high house (for indeed all the houses in Geneva are immensely high.) We have to go up four pairs of stone stairs to two rooms, one leading into the other; the one has a bed in it down, the other a bed shut up. In this place there is service every evening, conducted by one or other of these unordained young men; and really it is the most simple interesting service I have witnessed for some time. They administer the sacrament every Sabbath afternoon, as they think it the apostolic plan, and their spirit is so free from party or strife, that it seems like the early times of the church. With respect to the church in which Calvin preached, (and afterwards Beze & the holy men who succeeded him,) it is awful to behold. The Socinian Bible has superseded Calvin's translation. Oswald's translation (lately re-printed) is very imperfect. A gentleman is now printing, at his own expense, Martin's edition for distribution here, which I hope will do much good. It has pleased God to awaken from among the ministers here, a man of fine talents; last year they interdicted him all the pulpits in the canton, and now they have deprived him of his place as regent of the College which Calvin founded, and which was the only remaining support of a wife and four children. The town rings with fine stories of him. Some say that he professes to have been converted by a voice from heaven; & that when his wife speaks to him, he replies, Do not interrupt me, for I am having a conversation with Jesus Christ. One story much amuses me; they say he professes to raise the dead, and that a friend came to him, and asked him, if it were true that he had brought a man to life? he replied, 'No, it was only a child.'

I often think that if the Christians in England were but to witness the utter destitution of such a man as this, they would rise up with the same zeal as they did for the persecuted Protestants in France.

DEMARARA.

Mr. Elliott, in a letter dated October 14, 1818, says he has again visited (what is called) the Arabian coast, where he hopes some of the negroes have received the truth in the love thereof, and that many are crying, "What shall we do to be saved?" On the west coast he speaks of consider-

able success. 'There is scarcely a Sabbath but 8 or 10, and sometimes more, offer themselves as candidates for baptism;' he mentions two estates on which until lately, the negroes showed a perfect indifference to religion; now they earnestly desire to be taught the way of salvation. Mr. E. is very anxious for the erection of a chapel: ground has been procured, and subscriptions commenced; the poor negroes say they will do all they can towards it.

Since Mr. Elliott has preached at the west coast, more than a thousand negroes have been baptised, most of whom were strongly recommended for their good behavior, and many have walked worthy of their profession, one, two, three or four years. Mr. E. thinks of forming a church here, and expects that not fewer than four hundred will offer themselves as members.

CONVERSION OF THE INDIANS.

[A correspondent has enquired, whether the Son of the Onondaga Chief, lately in Boston, is possessed of talents and piety worthy the public patronage: the best answer to the question in our power to give, is contained in the following article:]

Extracts from Bishop HOBART'S Address at the Annual Convention of the Episcopal Church of the State of New-York, held at New-York, on the 21st October last.

It is a subject of congratulation, that our Church has resumed the labors, which for a long period before the revolutionary war, the Society in England for propagating the Gospel in foreign parts, directed to the religious instruction of the Indian tribes. Those labors were not wholly unsuccessful; for on my recent visit to the Oneidas, I saw an aged Mohawk, who firm in the faith of the gospel, and adorning his profession by an exemplary life, is indebted, under the Divine blessing, for his Christian principles and hopes, to the Missionaries of that venerable Society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence, as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our church, enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittently to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the gospel. Mr. ELIAZER WILLIAMS, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their Lay Reader, Catechist, and School-master. Soon after he commenced his labors among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them in councils which they held for this purpose, the evidences of the Divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of an handsome edifice for divine worship, which will be shortly completed.

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption, is calculated to interest their hearts, while it informs their understanding, and its decent and significant rites, contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the liturgy, responded to the supplications, and chanted its hymns of praise, with a reference & fervor, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my Address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind, will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed, had been well instructed by Mr. Williams; and none were permitted to approach the communion, whose lives did not correspond with their Christian professions.

Mr. Williams has a prospect of having, some time hence, a powerful auxiliary in a young Indian, the son of the head warrior of the Onondagas, who was killed at the battle of Chippewa, and who, amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget that the salvation of the gospel is designed for all the human race; and that the same mercy which ap-

plies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign & celestial influence on the humble Indian.

EDUCATION IN HAYTI.

Extract of a Letter from Mr. Thomas Julius Oxley, Professor of Mathematics, and Master of the Royal Free School at St. Mark, to the Rev. Ward Stafford of N. Y. dated Kingdom of Hayti, Royal Free School at the city of St. Marks, 29th Aug. 1818.

DEAR SIR,—I cannot send much intelligence; but, as I believe, you are a friend to the too long oppressed and injured Africans and their descendants, you will peruse with interest the information contained in this brief epistle: Literature in this country is in its infancy, but is making the most rapid advances to maturity. I am informed there are to be twelve public schools in the most principal Towns in this Kingdom, eight of which are now established, in which several thousands of children are receiving a regular education, in the English and French languages, and the Elements of the Mathematics; in which the very great proficiency made by the pupils, sufficiently proves, that talents and genius depend not upon color or complexion; but that the Omnipotent has freely given to all the nations in the world the powers of intellect, which, however latent, only need the fostering hand of education to elicit and mature them. I understand that the school-masters are appointed for the other four schools, and are shortly expected to arrive. There is now established at Cape Henry, the Capital, a Royal College for instruction in the Belles Letters and the higher sciences. Besides these, the king causes a school to be established in every village in the kingdom, the teachers of which are selected from the best pupils of the principal schools aforesaid. In fact the king spares no pains nor expense to enlighten his people. His majesty has conferred to Mr. Wilberforce the important office of appointing the school-masters and professors, and this illustrious senator and eminent philanthropist bestows much care in selecting men of approved character and talents.

I with much pleasure inform you, that the New Testament of our blessed Saviour, printed in French and English, is constantly read in our schools; so that, in a few years, we may hope, that this country will be completely evangelized,—that true religion and literature will both make the most happy progress,—that this kingdom will shortly become a highly polished and religious nation; of this we cannot doubt, when we call to mind the consoling promise of the Holy Scriptures; that all the nations of the earth shall be as one flock, having one Shepherd and one fold.

From the Christian Spectator.

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.

This institution, which was opened for the reception of pupils in April, 1817, now imparts its benefits to forty-seven of this interesting class of sufferers.

As Christian Spectators, we cannot, without the deepest interest, remark the attention which is bestowed on the religious instruction of the pupils. In similar institutions in Europe, the instructions, we believe, are chiefly confined to those inadequate statements of religious truth, which affect only the interests and conduct, in our present state of being. The life and spirit of the gospel are lost in idle generalities, useless ceremonies, and frigid morality. The Connecticut Asylum for the Deaf and Dumb, while it yields to no similar institution, in rapidity of instruction, (as the progress of the pupils will testify,) aims at the nobler object of training them up as heirs of eternal life. The peculiar doctrines of the gospel—the ruined condition of man, and his salvation by grace through the atoning blood of Christ, and the sanctifying influences of the Holy Spirit, are inculcated on the pupils, with tenderness and force. It is in the highest degree interesting to trace their emotions, as the light of the gospel is poured in on their darkened minds. "Why is it," said one of them a short time since, "Why is it, that so few of those who visit us, speak of the Lord Jesus Christ? They enquire after our health, and our welfare, but they rarely speak of the Saviour. We knew nothing of him till a short time since. He is the most wonderful Being, and has done the most wonderful things that we ever heard of; and yet very few speak to us of the Lord Jesus Christ." These efforts in this new field of missionary exertion, are not, we trust, without their effect. One young lady has already been united to the church of Christ.

TREATY WITH THE CHEROKEES.

When Mr. Kingsbury, a man of uncommon devotedness to the missionary cause, commenced the religious, literary, and agricultural instruction of the Cherokee nation, the Christian public was willing to award him the full tribute of acknowledgment for the excellence of his intentions, but it was an acknowledgment mingled with melancholy predictions of the failure of his object, and with pity that so good a man was making great exertions to little purpose. It is now, however, well known that the natives are anxious to learn the arts of civilized life, and that some of them adorn the Christian profession.

Our readers are apprised of the wish of government, to effect the removal of the Cherokees beyond the Mississippi; and of the reluctance of the natives to abandon their country.

We understand, with no small degree of pleasure, that delegates sent by this tribe

to the city of Washington, have concluded a treaty with government. The conditions of this treaty are said to be the following: The Cherokees cede to the United States, 5,000,000 acres of land, & have the remainder of their territory guaranteed to them. Our government has resolved that 100,000 acres shall constitute a school fund, for the benefit of the tribe, and \$10,000 are put at the disposal of the President, for the amelioration of their condition.

We have no doubt but that Mr. Monroe, will, in the disposition of this sum, regard the claims of the school, so ably conducted by the Rev. Mr. Hoyt, and his coadjutors; and which has already been so signally blessed of the great Head of the church. *ib.*

REVIVALS OF RELIGION.

Extracts from a Letter to the Editor of the Christian Spectator.

"The brief sketch which you gave in your last number, of the late revival in Haddam, is highly satisfactory. Being called to labor, for a few days, in a place blessed, in a similar manner, and to witness the transforming influence of the Spirit of grace on such a number of precious souls, who, a short time before, were walking securely in the broad road to destruction, I was led to exclaim, in the language of the prophet, 'This is the Lord's doing, and it is marvellous in our eyes.'

"I hope, Sir, that your statements will neither be too prolix nor too brief. By occasionally inserting more ample accounts of remarkable revivals than what appeared in your last, where you have a voucher for their correctness, you will gratify one of your subscribers, unquestionably benefit many, and greatly subserve the interests of religion in general.

"You state that 'in several towns in Massachusetts, the power and grace of God have been signally displayed; particularly in Belchertown.' Here permit me to request the correction of an error in stating the number admitted to the church in that town, and the time of their admission. On the first Sabbath in Feb. one hundred and six were admitted to the church, which added to forty-seven before admitted, makes one hundred and fifty-three. This does not differ materially from the exact number. As your statement appears, in inverted commas, you was probably led into the mistake by some previous publication. For further particulars I refer you to a letter in the Boston Recorder, from the Rev. Mr. Porter, minister of the town. He says: 'the number of hopeful converts may somewhat exceed two hundred.' The mode which you have adopted of enumerating only those who are added to the visible church, is altogether judicious, and should be uniformly pursued in the Christian Spectator, that it may furnish correct documents for a history of the church.

"Having recently been called to visit Brimfield, one of the towns in Massachusetts, signally blessed of God, and to labor for a short season with my brother there, in the good work of gathering souls into the Kingdom of the Redeemer, I send you some intelligence from that region. Not less than seventeen or twenty towns have been visited. Among them, are West-Brookfield, where fifty six have been added to the church—Western, thirty seven added—Brimfield, fifty eight added. In Palmer, Monson, Belchertown, Enfield, Ware, South-Hadley, Northampton, and in several other towns, the work has been great. In some of them it is recently commenced, and in others it has been advancing for four or five months; and the progressive state of the work in that region is truly worthy of notice.

"I have not been so much, a sudden shower, as a continual dropping. Week after week, and month after month, new instances of anxious inquiry and apparent conversion are taking place. Another very striking feature of the work is this: Christians are exceedingly engaged in the duty of prayer. Nor do they pray in vain; for it is evidently in answer to persevering prayer, that the work goes on with unceasing glory, and spreads from town to town."

Our correspondent also states that 'the work has been powerful, yet silent and genuine; more remarkable for deep and pungent conviction, than for alarming terrors; that converts appear penitent, and humble; and that many of them are heads of families.

Our correspondent gives an account of the conversion of an infidel.—This person was a man of forty years of age, who for years has possessed such inveterate hatred against Jesus Christ, that the very mention of his name would excite his anger; but who, after a period of deep conviction, and great distress of mind, supposed that he obtained mercy. It is stated that he 'continues to give the strongest evidence of a change of heart, and is probably, now united to the church.'

ib.

Extract of a letter from the Rev. S. Pillsbury, dated Hebron, N. H. Dec. 2, 1818.

The Lord is pleased to visit us, in the region where I dwell, with refreshing showers of grace. We have had a long and tedious winter; but, blessed be God, the spring has come at last. The work broke out in Groton, a town adjoining this, early last spring, in a Congregational Society.—It soon made its appearance in this place. Backsliders have been reclaimed, and a number have been hopelessly translated from nature's darkness into God's marvellous light. The association last Sept. at Lime, was made a great blessing to that people. A reformation soon made its appearance; and the work, I hear, has been very powerful, and pretty extensive for the time. Within a few days, I learn that an awakening has been begun in Dorchester, about 8 or 10 miles from where I dwell, and that appearances are very encouraging.

ing. I have heard of some others in this region, where appearances are favorable. Surely this is the Lord's doing, and it is marvellous in our eyes!

[Letter Day.]

RESUSCITATION OF A CHURCH.

From the Chillicothe Recorder, Concord, N. C. Feb. 13, 1819.

would inform you, that the Rev. J. son, delivered an animating, impressive sermon in our Presbyterian church, 4th inst. after which elders were ordained who will no doubt shortly be ordained. Our church almost lay waste for years—deserted of the stated administrations of the gospel—the former edifying left this theatre of action for a But from the present partial revivals participate the most happy results. We be ardently hoped, that the persons now have the guardianship of our will assiduously labor to promote spiritual interests, that the members will second their efforts, and will contribute liberally for the support of the We thank our Heavenly Father for ing us, in mercy, and ought fervently pray that he would bless us abundantly.

Yours, &c.

SABBATH SCHOOLS.

Extracts from the Reports read at the last Meetings of the New-York School Union.

SCHOOL No. 17.—"A child now ten years of age, has in the course of the last month recited 218 verses, and a sufficient number of certificates to him to a Bible. It perhaps would amiss here to add, that a pleasant time since held up, by the teacher, the class to which this youth belonged the boy that should first commit to the Gospel of St. John, and it was 18th inst. presented to him, who course of a few months had learned heart, consisting of 879 verses, to the satisfaction of his teacher."

SCHOOL No. 26.—"The Teachers derived much satisfaction from several Scholars, after receiving a Testament as rewards, persevering in the same diligence and punctuality to others, for the purpose of bestowing upon those who are destitute;—they feel it their duty to state, that several originally commenced as Scholars, are usefully discharging the duties of Teachers."

SCHOOL No. 28.—"We have the pleasure to state, that we have seen our dear pupils brought, we believe, saving acquaintance with God, yielded up their hearts to the Holy Spirit: 3 boys and 1 girl, course of the last quarter, profess to have experienced redemption through the of Christ; that a blessed change had place in them appears evident in their serious deportment, and attention to studies. We pray God to keep them from the evils of the world, and enable them to live to his glory.

"One of our Teachers has been blessed by the chastening hand of his heavenly Father. The hours he spent in striving to lead the youthful mind to heaven, afforded him comfort and consolation while on a sick bed.

SCHOOL No. 29.—"The present number that regularly attend this school about one hundred and fifteen; who made considerable proficiency in studies. Since the last report three Scholars have become Teachers; to whom, when they entered the school, were able to read; but now they are able to teach any class in the school have at present eighteen Teachers of whom were scholars when the school was first formed."

SCHOOL No. 34.—(Coloured) "Our Scholars are very attentive, appear to feel the importance of learning to read the word of God; a number, who are anxiously inquiring what they may do to inherit eternal life.

"One of the number admitted to the bath is seventy-nine years of age, ignorant of the alphabet. I asked the object in learning to read, he replied, Christ had been made precious to him, and if he could learn to read the Bible should know how to serve God. Two or three of the Teachers give evidence of being concerned for the souls, and God grant that they may be 'peace in believing, and joy in the Ghost.' [Sunday School Report.]

LETTER FROM THE HON. MR. QUINCY.

Quincy Feb. 22.

DEAR SIR—I thank you for your Address to the New-Bedford Auxiliary Society for the suppression of Intemperance, which I have read with pleasure and edification. It abounds in truth and information.—It is eloquent and powerful, and it is pious and virtuous—it addresses itself to understanding and the heart.

A drunkard is the most selfish being in the world. He has no sense of modesty, no sense of duty, no sense of affection with his father or mother, his wife or sister, his friend or neighbor, his wife or children; no reverence for his God; no security in this world or the other.—All is swallowed up in the mad selfish joy of the moment. It is not humiliating, that Mahometan Hindoos should put to shame the whole Christian world, by their superior examples of temperance. It is not degrading to Englishmen and Americans that they are so infinitely exceeded by the virtuous in this cardinal virtue? And is it not beyond all expression, that we Americans exceed all other eight millions of people, as I verily believe we do, in this display of beastly vice of intemperance. I am a patient friend and humble servant. Wm. Willis, Esq. JOHN ADAMS

The Officers of the Navy Yard at New-York have subscribed 500 dollars for the relief of the late William Barry, boatswain of the Yard, recently drowned in crossing the Delaware. A noble example of sympathy and benevolence.

It is now nearly seventy years since the town of Boston was visited with a general revival of religion: almost as long a period as the continuance of the Babylonish captivity. During that period, two generations have gone to the grave. In the years 1740, 41, and 42, there was an extensive revival in most of the churches in the Commonwealth. No event of the kind from the landing of the pilgrims at Plymouth, in 1620, to the present year, has been equally remarkable. On Thursday, July 7, 1743, an assembly of ministers convened at Boston, in consequence of the notice in the Boston Gazette, of May 31, 1743, bore their public testimony to this "display of the power, grace, and mercy of God, in behalf of the church, should be observed with sacred wonder, pleasure and gratitude. More particularly, when Christ is seated to come into his church in a plentiful effusion of his Holy Spirit, by whose powerful influence the ministration of the word is attended with uncommon success, salvation work carried on in an eminent manner, and his kingdom, which is righteousness and peace, and joy in the Holy Spirit, is notably advanced. This is an event, which above all others, invites the notice and speaks the praises of the Lord's people, and should be declared abroad for a memorial of the divine grace; as it tends to confirm the divinity of a despised gospel, and manifests the work of the Holy Spirit, in the application of redemption, which to many are ready to reproach; as it may be a happy effect by the Divine blessing, for revival of religion in other places, and the argument of the kingdom of Christ in the world; and as it tends to enliven the prayers, strengthen the faith, and raise the hopes of such as are waiting for the kingdom of God, and the coming of the glory of the latter days." The assembly then proceeded to state the facts which occasioned their meeting. We give brief facts:

For these reasons, we, whose names are subscribed, Pastors of churches in New England, met together in Boston, July 7, 1743, to bear our indispensable duty in this open and solemn manner, to declare the glory of Sovereign grace, our full persuasion either from what we have seen ourselves, or received upon credible testimony, that there has been a happy and extensive revival of religion in many parts of New England, through an uncommon Divine influence; a long time of great decay and deadness, a sensible and very awful withdraw of the Holy Spirit, from his sanctuary among us. The present work appears very remarkable, on account of the numbers wrought upon. We never saw so many brought under soul concern, with distress making the inquiry, What must I do to be saved? And these persons of all characters and ages. On account of the suddenness and progress of the work:—Many persons who were surprised with the gracious visit, together or near about the same time; and the Holy influence diffused itself far and wide, the light of the morning. Also on account of the degree of operation, both in a way of terror, and a way of consolation. So far as we are able to judge, the face of religion is lately brightened much for the better, in many of our towns and congregations; and together with a reformation in divers instances, there appears to be more experimental godliness, and lively Christianity, than the most of us can remember to have ever seen before.

We have freely declared our thoughts of the work of God, so remarkably revived in many parts of this land. And now we desire to kneel in thanksgiving to the God and Father of our Lord Jesus Christ, that our eyes have been opened, and our ears have heard such things.

The testimony of the assembly is concluded by a declaration to the churches, the latter part of which is subjoined.

While we would weekly exhort both ministers and people, so far as it is consistent with our holiness, to follow the things that make us free; we would most earnestly warn all persons not to despise these outpourings of the Spirit, lest a holy God be provoked to withhold them, and instead thereof to pour out this people the vials of his wrath, in temporal judgments and spiritual plagues.

We exhort the children of God to be instant in prayer, that He with whom is the residence of the Spirit, would grant us fresh, plentiful & extensive effusions, that so this present in all the parts of it, may become a full field. That the present appearances may be earnest of the glorious things promised to the church in the latter days; when she will be clothed in the glory of the Lord risen upon her, to dazzle the eyes of beholders, confound her enemies, and to shame all her enemies, rejoice the faithful, and to strengthen and glorify the church. Amen! Even so, come Lord Jesus quickly!

A declaration or "testimony," was signed by ministers who were present; and 45 others, who were unable to attend the meeting, in their written "attestations" to the meeting of God in this remarkable effusion of his Spirit. Of the 66 ministers who signed the testimony, we wish it to be distinctly remembered that were the Congregational Ministers of the following churches:

Rev. Mr. COLMAN, D. D. Brattle-square.
Rev. Mr. SEWALL, D. D. Old South.
Rev. Mr. FRANK, Old South.
Rev. Mr. WEBB, New North Church.
Rev. Mr. COOPER, Brattle-square.
Rev. Mr. FOXCRAFT, Chancery Place.
Rev. Mr. CHEEVER, New South Church.
Rev. Mr. GREE, Old North Church.
Rev. Mr. ELLIOTT, New North Church.
Rev. Mr. MOONHEAD, Federal Street.

In the close of the year 1755, immediately after the "great earthquake," an extensive revival of religion began in Boston. It continued through the year 1756, and prevailed through the body of the town. Some of the fruits of that work of God are still left. Sixtythree years are now gone since that event, and no general outpouring of the Spirit has been witnessed here. Almost all those who then were gathered into the fold of Christ, are laid in the grave. But two or three are still left to tell us of the wonders of Divine grace in that better day. They stand like solitary columns in the waste. What changes, what desolations have they not witnessed! How long have they been waiting for the consolation of Israel.

The churches of the Commonwealth with their pastors, ought to remember that sixty-three years are now gone since the metropolis has been visited with a season of refreshing from the presence of the Lord. They ought to remember it in the closet, at the family altar, in the social meeting for prayer, and whenever they assemble in the house of God. They should remember that Boston and all the surrounding region, was settled by "the pilgrims;" by men who feared God, who worshipped the FATHER, SON and HOLY GHOST, as the one JEHOVAH, and loved the church of Christ; that, for the first eighty years after this region was settled, the churches were continually visited with revivals of religion; that, during the ensuing fifty or fifty-five years, such events were frequent; and that for more than sixty the heavens above have been brass, and the earth beneath iron, and the rain of the land powder and dust. It should also be remembered and felt, that "God's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." The consequences of a great and glorious work of grace in this town, in its influence on the churches of the Commonwealth, should be solemnly pondered. We then ask ministers and churches, Is not a great and unspeakable blessing held out to you by God? Is he not sincere in the offer, and infinitely willing to bestow it? Does he not require faith and prayer and efforts in some way proportioned to the greatness of the blessing which he offers? Were the churches of Christ throughout Massachusetts, agreed as one man in asking God for it, is it not certain that he would grant it? Will any church then, or any minister, or any Christian, suffer such a blessing to be lost through unbelief, or want of love to the kingdom of Christ? Ought not the churches to come before God with weeping and with mourning, with girding in sackcloth and sitting in ashes. Ought they not to cry earnestly to God as the prophet Daniel did, when he beheld the desolations of Jerusalem? Will they not resolve that they will give him no rest, until the righteousness of this region again go forth as brightness, and her salvation as a lamp that burneth?

MELANCHOLY EVENT.

Drowned at Gloucester (Harbor) on Sunday last, during public worship, William Turner, Benjamin Butler, William Smith and James Smith. The two last were brothers. These young lads, the oldest of which was short of 18, and the youngest about 14, were out at a distance from the wharf in a small row-boat, for the purpose of fishing and diversion. They were seen by the Tithingman, who ordered them to come ashore, and go either directly home or to meeting, but they refused. Not long after, when returning to the wharf, and when within a few rods of it, the boat suddenly upset, and they sunk together to rise no more. Another boy, who was in the boat with them, was saved. A man on the shore saw them when they sunk; but before they could be taken from the water, life was gone—their souls had departed.

On Monday their remains were carried to the Meeting house, where funeral solemnities were performed in presence of an exceedingly numerous and affected assembly.

It is devoutly hoped, that this solemn event, will serve as a warning to youth and all others, not to profane God's holy day. In the multitude who have been drowned on the Sabbath, when sailing for pleasure, when bathing, or doing unnecessary business, we see the judgment of God—his awful displeasure against the Sabbath breaker.

Let parents be admonished by this event, to look well to their households, especially on the Sabbath. Let them take their children to the house of God; and before and after the hours of public worship, let them see that their children and servants are in the house, attending to the private duties of the Sabbath, instead of walking the streets and fields for amusement or mischief. Let them remember the curse which God brought upon Eli and his house, "because his sons made themselves vile, and he restrained them not." And let them consider how the profanation of the Sabbath, tends to obliterate all reverence of God and his word, to open the way to all kinds of iniquity—to wretchedness in time and eternity.

Gloucester, April 14, 1819.

We learn with pleasure that the Rev. JAMES MURDOCK, Professor in Burlington College, has accepted the Professorship of Ecclesiastical History in the Andover Institution. This Professorship was founded by the liberality of Mr. Brown, of Newburyport.

ORDINATION.—On Wednesday last, the Rev. JOHN PIERPONT was ordained as Pastor of the Church and Congregation in Hollis-street, Boston, as successor to President Holley.—The Introductory Prayer, was made by the Rev. Mr. Tuckerman; the Sermon was preached by the Rev. Dr. Ware; the Ordaining Prayer was made by the Rev. President Kirkland; the Charge was given by the Rev. Dr. Porter, of Roxbury; the Right Hand of Fellowship by the Rev. Mr. Palfrey; and the Concluding Prayer was offered by the Rev. Mr. Greenwood.

On Wednesday, March 3d, the Rev. EZEKIEL BROWN was ordained over the Church and Society in the North Parish of Wilbraham, Mass. Rev. Mr. Strong, of Somers, offered the introductory prayer. Rev. Mr. Bartlett, of East-Windsor, Conn. preached the Sermon, from Gal. 4. 8, 9.—Rev. Mr. Warner, of Wilbraham offered the consecrating prayer. Rev. Mr. Storrs, of Longmeadow, gave the Charge. Rev. Mr. Vaill of Brimfield expressed the fellowship of the churches; and the Rev. Mr. Oggood, of Springfield, made the concluding prayer.

The Rev. SETH CHAPIN will be installed in Hanover, Mass. on the 21st inst. as Pastor of the Congregational Church in that town.

A number of the inhabitants of the town of Northborough, agreeably to previous notice, assembled on the 4th ult. to see if they would take measures to form a PEACE SOCIETY auxiliary to the CENTRAL SOCIETY in this Commonwealth.—When it was voted unanimously, That such a Society be formed. A Constitution was then read and accepted, which has since been signed by more than 70 persons.

Worcester Spy.

VOTES FOR GOVERNOR.

1819. 1818.
Brooks. Crown. Brooks. Crown.
362 towns 37922 31133 34123 24870
Gov. B. has gained 3799—Mr. C. 6265—Difference 2468.

BOYLSTON SCHOOL.

A new and spacious School House, bearing this name, has been erected by the town, on the south acclivity of Fort-Hill. It will be opened in a few days. The reading department is to be placed under the direction of John Stickney, Esq., as master, and Mr. Joseph Bailey, assistant; the Writing, &c. Department, under Mr. Eben. E. Finch, and Mr. E. Valentine. Each Department is calculated to accommodate 300 pupils.

Municipal Court.—On Monday the following sentences were passed in this Court:—*Fortune Gibson, Dick Richards, and John Gibson* convicted of warehouse-breaking in the night, each to 4 years hard labor in the State Prison, and to solitary imprisonment from 10 to 30 days. *Samuel Hammond*, for stealing a horse, chaise, &c. to 3 years hard labor, and 15 days solitary confinement in the State Prison. *James Ewins*, of larceny on board a vessel, to six months hard labor in the common jail. *John Bartlett, Edmund Jones, George Waters, Polly Gardner, and Daniel Wilson* all convicted of larcenies, to imprisonment for various terms in the common jail. *Abin Robinson*, convicted of an assault, was also sentenced to imprisonment. *Miles Nolan*, for receiving stolen goods, was fined \$50 dollars; and *David Dutton*, for fraud in the measure of a load of wood, was fined 40 dollars.

The Rev. THOMAS GRAY, of Roxbury, has been chosen by the Ancient and Honorable Artillery Company, to preach the Sermon before them at their anniversary in June next.

On Monday a carriage was driving down Marlboro'-street, when the horses took fright, from a board having been thrown from a house which some workmen were pulling down, and the carriage upset, and the driver considerably injured, though not dangerously. Two ladies in the carriage fortunately escaped, we understand without injury.

An act has passed the General Assembly of New-York, granting 10,000 dollars annually, to be distributed in agricultural premiums.

We are able to state, on good authority, that a Mr. William Bailey, late of Jefferson County, Ohio, for many years a member of the Presbyterian Church, lately died, after having made his will, whereby he bequeathed 2000 dollars to the American Bible Society. Let his example be imitated by Christians, who are wealthy; and, by their liberal bequests, they may greatly subserve the cause of religion after they are numbered with the dead.

The mail robbers have been sentenced to ten years imprisonment at hard labour. The Jury, when they retired, with a piety worthy of imitation, went to prayer, with a view of being enlightened by Divine Will, so as to decide justly. When the criminals learnt that they were acquitted of a design to kill, they embraced one another, embraced their counsel, and even the attorney general.

Transylvania University.

An article in the Kentucky Reporter gives the following statement of the number of Students now belonging to the Transylvania University:—Regular Seniors 11; Regular Juniors 9; Regular Sophomores 9; Freshmen 22; Attached to no particular class 5; Grammar Scholars 49.—Total, 105.

DOMESTIC NEWS.

NEW-HAMPSHIRE. *Shutout, April 7.*
We learn that the Trustees of Dartmouth College have received the Mandamus of the Supreme Court of the United States, addressed to the Superior Court of the State of N. Hampshire. We have, not seen this instrument; but are informed by those who have, that it advises the Superior Court of this State, that the Supreme Court of the U. States has reversed the judgment of the State Court, in the case of Dartmouth College vs. Wm. H. Woodward; and have entered up judgement, that the said Trustees recover against the said Woodward Twenty Thousand dollars damages, and costs of suit; and commands the said Superior Court to cause the said judgement of the Supreme Court of the United States to be executed.

FIRES.

WORCESTER, April 14.—On the 9th inst. between the hours of three and four, the Village Factory in Dudley, owned by Dr. Amasa Braman, of Milbury, and supposed to have originally cost \$40,000, was discovered to be on fire, and in a short time, the whole building with all its contents was reduced to ashes.

VIRGINIA.

Norfolk, April 8.
A most distressing Fire broke out last night about 10 o'clock, in the kitchen of Dr. I. Martin, on Main-street, adjoining a large wooden building known by the name of Bourke's Hotel, and before its ravages could be stopped about one hundred and fifty buildings of different denominations were burned, besides several others injured. I have computed the number of families unhoused at about forty five—every building on the North side of Main to Talbot-street, and from thence to the creek, (with an exception of a fire proof one on the latter street) were totally destroyed. At about three o'clock this morning, the fire having progressed as far as the house of Mr. Broughton, (the junior editor of the Herald) which stood near a small creek, by blowing up the house the flames were arrested.

Fires at Washington.

Six or seven fires have recently occurred in the District of Columbia—three or four in one day, (the 9th inst.) On the 7th, three or four small houses, belonging to the widows McKelden and Kedgelie, were burnt down—on the 8th, 3 or 4 small houses, the property of Messrs. Law, Taylor and others, were destroyed—on the 9th, in the forenoon, a large house belonging to Mr. G. Coombe, and occupied by Mr. G. Beall, was consumed—and, in the afternoon, the large house belonging to Mr. Walker, the tavern of Mr. J. A. Wilson, the house of Mr. G. Miller, and one or two others, were destroyed. On the 10th, there was another alarm of fire.

THE PRESIDENT.

Has commenced his southern tour.—He arrived at Norfolk, attended by the Secretary of War, and his private Secretary, on the 31st ult. and after being saluted by the forts and artillery, in that place, and neighbourhood, was escorted to his lodgings by the civil and military authorities of the place. In the course of that, and the succeeding day, he attended the laying of the corner stone of the new Custom-House, dined with the citizens, at a public dinner and visited Gosport, and the Site at Burwell's Bay, intended as a grand Naval Depot for the Chesapeake. After which, he set out, on his journey, through the Dismal Swamp, towards a commanding position, in North Carolina, which it was expected he would reach in the course of 24 hours. From this place to Charleston, he would pass without much ceremony or observation. In Charleston and Savannah, he will be obliged to make some stay, as great preparations have been made to receive him.

A person in this town was curious enough lately to count the seeds of a common sized fig; after washing and drying them, he found the number to be 2068!

Providence paper.

THE FRIGATE CONGRESS.

We understand (says the Richmond Inquirer of Friday,) that the Congress frigate, Capt. Henley, is at Norfolk, nearly ready for a long cruise round the world. She will double the Cape of Good Hope, traverse the India and Pacific oceans, and return by the way of Cape Horn. She will be the first American ship of war that has ever passed the Straits of Sunda. She takes out with her from twenty to thirty midshipmen. She goes out to train her officers and crew, to see the world, and to exhibit to distant nations the American flag. She is expected to be absent about two years. On her return, it is hoped, when she touches on the western side of South America, she will be hailed alone by the triumphant population of independent nations.

[This vessel has sailed from Norfolk for Annapolis, where she is to take, as passengers to Brazil, Mr. Graham, and family; from whence she will pursue her cruising destination.]

COMMERCE OF THE POTOMAC.

Among the vast quantity of flour which has been brought down the Potomac to Georgetown, within the last few days, was some from Ohio. This fact is of immense importance, both as it regards the future prospects of the District of Columbia, and the advantages offered to the inhabitants on both sides of the mountains from that great national work, the Cumberland Road. It is now ascertained that the rich products of the fertile countries on the Ohio and its tributary streams, may be conveyed to this District in less time, and at less expense, and sold at a better profit, than to New-Orleans. And it cannot be doubted that, as soon as the road is finished, the whole of the surplus productions of those countries will find their way to the Potomac. The communication between these two great rivers, once established, we shall begin to realize the benefits to which the comprehensive mind of the illustrious Washington looked forward in selecting this District for the Metropolis of the great American Republic. [Georgetown Messenger.]

SUGAR AND COFFEE.

It is ascertained by a gentleman well acquainted with the climate and capacity of the soil in the Floridas, that that territory alone, under proper cultivation would be able to produce a sufficient quantity of Coffee and Sugar to supply the whole consumption of these articles in the United States. It is a fact that before the French revolution, St. Domingo alone (on the authority of Mr. Edwards) exported upwards of 70,000,000 lbs. of coffee annually, though only a small part of the island was appropriated to its cultivation. Florida, then, once fixed in the hands of our enterprising and commercial people, it may reasonably be anticipated, will soon repay the \$5,000,000 which it has cost us, in the production of these articles only.

[N. York paper.]

Snows in the Winter of 1819.—A gentleman in Reading, (Pennsylvania,) gives the following as the number and depth of the snows which have fallen in that town during the past season:—In November, one, 3 inches—in December, five, 9 3-4 inches—in January, four, 7 1-2 inches—in February, five, 26 1-2 inches—in March, seven, 20 1-4 inches—Total, twenty two snows, 67 inches.

FOREIGN NEWS.

FROM VENEZUELA.

Accounts from Margareta, to the 17th of March state, that the army of Morillo had been defeated by Gen. Piaz, near Casangus; its retreat cut off; royalists lost 600 killed on the field; patriot lost 64; that Bolivar was only waiting for a division of 2500 English troops who were ascending the Orinoko, to join Piaz when the destruction of Morillo and his army would be inevitable. 5000 English troops, had arrived at Margareta; and 2500 more daily expected; which with the native troops, would increase the patriot army to 6000 strong, fully equipped and provisioned. Admiral Brion, with a squadron of 15 sail had chased the royal squadron into Cumana bay, and commenced a heavy cannonading on which; result of the attack not known. One of the squadron, the La Irresistible, of 14 guns, had captured and taken into Margareta the Spanish brig Nereyda, of 18 guns, and 142 men, bound with despatches from Cadiz to Rio Janeiro. The action was desperately fought, and though of only fourteen minutes continuance, the loss on board the Nereyda, was 38 killed, and 22 wounded. The accounts add, that such was the overwhelming strength of the patriots, that the complete independence of Venezuela, would be completed, to a certainty, the ensuing campaign.

FROM THE MEDITERRANEAN.

The Am. squadron, consisting of the Franklin 74, frigates Guerriere and United States, and sloops of war Erie and Spark, sailed from Messina for Palermo, in Jan. last. The United States was expected to return home, in the course of a few weeks after. The crew of the squadron, were said to be in good health.

The last accounts from Gibraltar state, that the plague continued to rage, with unabated severity, in Tunis and Tangiers.

NEW-BRUNSWICK.

The legislature of New-Brunswick seem to have imbibed the spirit of Massachusetts, in 1770, in refusing to legislate on certain subjects recommended by the Lt. Governor; but deemed by the assembly injurious to the interests of the province. The following sentiments, in His Honour's Message, to the assembly, furnish ample evidence of this "rebellious" disposition:

"Gentlemen &c.—It is with regret, that I have to remark, that hardly any provisions have been made for those services which have been particularly recommended by me to your consideration; and it is with great concern that I notice your persistence in a measure to which your attention has been very recently called, which I cannot suffer to pass unnoted, consistent with the duty I owe to my Sovereign.—The only mode which you have now left me to do is this, by dissolving the General Assembly."

The Journal de la Librairie contains the names of the principal libraries in France.—The most considerable are the King's in Paris, containing 800,000 volumes, of which 50,000 are manuscript.—The library of Saint Genevieve, in Paris, in which there are 110,000 printed volumes, and 2,000 manuscripts; the library of Lyons, containing 100,000 volumes; that of Bordeaux, which possesses 105,000; the Mazarine library in Paris, in which are 80,000 printed volumes, and 3437 manuscripts; that of Versailles, in which are 40,000; that of Dijon, which contains 35,000. The number of libraries in the Departments is 274. These are, for the most part, if not altogether, open to the public.—London paper.

Joseph Meads, the Guard of the Mail Coach from London to Northampton, has travelled from the 14th July, 1814, to Jan. 21, 1819, sixty miles every night without intermission, the number of nights being 1655; the miles amount to one hundred and nine thousand, two hundred and thirty. He had previously travelled with mail coaches, as Guard, five hundred and thirty six thousand, four hundred & fifty six miles; above twenty one times the computed circumference of the Globe.

The estimate of the army services for the year 1819, in England, are put down at £6,582,802 12s. 6d.

Among other items of expenditure, by the British government, there is one of 22,000 sterling, paid Messrs. Randall & Bridge, for diplomatic Snuff-Bags!

MARRIAGES.

In Boston, Mr. Joseph Lafare, to M. Bryan; Mr. Henry Dewater, to Miss Mellich; Mr. Samuel Lomis, to Miss Lydia; Mr. Lewis J. Bailey, to Miss Sally Fenno; At Charlestown, Mr. Shederick Varney, to Miss Mary Ann Rice.—At Salem, Mr. Joseph H. Lord, of Cambridgeport, to Miss Judith Mansfield.—At Holmes' Hole, Mr. John Holmes, to Miss Abigail West.—At Bath, Mr. John Smith, to Miss Betsey Page.—At Providence, Mr. Welcome C. Staples, to Miss Phebe Eddy.—At Newport, Mr. Joseph D. Benton, of Fryeburg, Me. to Miss Jane W. Clarke.

DEATHS.

In Boston, Mr. Ephraim Wetherbee, printer, aged 32; Mr. Samuel Holbrook, aged 40, a native of Hampden, Me.; Mr. David Wier, aged 46. In Charlestown, Mrs. Nancy Brown, aged 20.—At Roxbury, Mrs. Mary Heumenway, aged 62; Mrs. Joanna Loud, aged 82.—At Dorchester, Mrs. Thankful Holden, aged 75.—At Milford, Capt. Stephen Stow, aged 65; Dea. Henry Bull, aged 65.—At Worcester, Mrs. Elizabeth Allen, aged 49.—At Salem, Caroline Wetmore, dau. of Judge Story, aged 6.—At Bath, Mrs. Martin, consort of Mr. Thomas Jackson, aged 39.—At Portsmouth, of the dropsy, Mrs. Polly Bladell, wife of Mr. Daniel Bladell, aged 48. She had been tapped since Nov. 1805, more than 200 times, and more than 2900 pounds of water, equal to 11 hogheads, drawn from her; Mrs. Lucy Sheldon, wife of Mr. Amos Sheldon, aged 48, formerly of Danvers; Mrs. Elizabeth S. Clapham, wife of Mr. Thomas Clapham, aged 24; Miss Betsey Ayres, aged 27.

At West-Chester, (Penn.) Dr. John Morris, 80. In Winchendon, 5th inst. Rev. Jost Pillsbury, aged 68, leaving a widow and seven small children. His Congregation manifested their respect by defraying the expenses of the funeral, together with a suit of mourning for the family.

At Mobile, Mr. D. W. Crawford, said to have been killed in a duel.

Died, at Brookfield, on the 26th of March, Mrs. MARCY BAXXISTER, aged 100 years 7 months and 11 days. She was a descendant, in the fourth generation, from a family by the name of White, which was one of the families that first landed at Plymouth. Her grand mother was neice to Peregrine White, the first European that was born in New England. She was born at Brookfield, August 15th, 1718. She settled in a family state early in life, and her descendants are said to be upwards of 400. She became hopefully pious in the time of the great revivals of religion in New England in the days of Whitefield. Her attention was first excited to the concerns of her soul by a sermon which Whitefield delivered, in an open field; and so deep and lasting were the impressions made upon her mind, that she retained them till the day of her death; and the writer of this notice has heard her repeat many striking passages of that sermon since she was 100 years of age. She retained her faculties remarkably. On the day that she completed her hundredth year, she was able to be conveyed to a neighboring school-house, and to attend a religious service. She appeared to love religion, and so far as her conduct and conversation were known to the world exemplified the character of the true Christian.—[Communicated.]

TO SUBSCRIBERS.

Many Subscribers to the RECORDER are in arrears for last year's paper. The ensuing meeting of the Legislature will afford opportunities of transmitting the amount due. We hope an attention to this hint will prevent the necessity of writing to individuals.

In November last we informed our Subscribers that a "payment to be considered in advance must be received within one month from the commencement of the year," that is, the year for which it is to pay. Several Subscribers having sent the advance price after the expiration of the month, we think it necessary to state, that we do not consider it as paying for the year—because we must adhere to the above rule, in order to deal equally and fairly with all.

CHAPIN'S LETTERS.

JUST published, and for sale by LINCOLN & EDMANES, No. 53, Cornhill, Boston, "A Series of Letters on the Mode and Subjects of Baptism:—Addressed to the Christian public. To which is prefixed, a brief account of the commencement and progress of the author's trial on these points, which terminated in his embracing Believers' Baptism. By STEPHEN CHAPIN, late Pastor of the Congregational church in Mount Vernon, N. H." Price, 37 cts.

This work is written in an able manner, and with a Christian spirit; and as it exhibits the arguments and scriptural evidences in favor of immersion being Christian Baptism, which produced a change in the mind of the author, it is cordially recommended to the candid perusal of all who are seeking information relative to the gospel ordinances. April 17.

History of Missions.

JUST Published, a SKETCH OF MISSIONS, or History of the Principal Attempts to Propagate Christianity among the Heathen. By MIRON WINSLOW, A. M. Missionary to Ceylon.

The above work was printed by Flag & Gould, of Andover, is neatly bound and lettered, and comprised in a large 12mo. volume, containing 132 pages. Price \$1.34 bound.

Copies of the above work have been sent to Messrs. Samuel T. Armstrong, Cummings & Hildard, and Charles Ever, Boston.

Copies of the above work can be obtained of Flag & Gould, or of the subscriber, the Agent of Mr. Winslow. Any persons holding Subscription Papers for the above work, are requested to return them without delay. Subscribers can receive their copies of the above work by applying to

CYRUS BYINGTON.

Theo. Sem. Andover, April 9, 1819.

Jubilee Sermons.

JUST published by TRUE & WESTON, and for sale at the Yankee Office, No. 73 State-street, and at James Loring's Book-store, No. 2 Cornhill—TWO DISCOURSES, exhibiting an Historical Sketch of the First Baptist Church in Boston, from its first formation in Charlestown, in 1635, to the beginning of 1843. By JAMES M. WINCHELL, A. M. Pastor of said Church. Price 31 cents. April 17.

BALDWIN & JONES,

RESPECTFULLY inform their customers and the Public, that having determined to confine their business wholly to No. 37, Market-street, they now offer their Stock of Goods, at No. 59, Cornhill, at such very reduced prices, as will make it quite an object for dealers in the line, or families wishing to supply themselves, to embrace the opportunity of purchasing—comprising a general assortment of Silver, Plated, Bronze, Britannia, Gilt and Glass Wares; fine Cutlery; Military Goods; Gold and Silver Watches and Trimmings; Watch Makers Tools and Materials; Jewelry, and Fancy Articles in the Jewelry line of almost every description, too numerous to particularize. Many articles will be sold for much less than import cost. What remains in June, will be closed reduction. April 10.

BRADFORD ACADEMY.

THE first summer term at Bradford Academy will commence on Wednesday, 25th of May next; at which time, the Female apartment will be opened for the reception of young ladies, under the care of the same Instructor and instructresses as last season. BANG, GREENLEAF, Bradford, March 18, 1819. Preceptor.

single fit
music, in
far, the
sound
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lar

POETRY.

For the Boston Recorder.

God dwelleth not in temples made with
hands." Acts xvii. 24.

But where measureless forests o'ershadow the
plains,
Where foot-steps have never polluted the earth,
Where nature in awful magnificence reigns,
As beautiful, and wild, as she was at her birth;
Where clad in luxuriant verdure, she weaves
Her robe with the wildest & sweetest of flowers;
Where the fragrance that sleeps on innocent
leaves,

Is exhaled, and diffused by freshening showers.
Where ocean's vast sheet of the waters is spread,
Far, far—from the wide circling shores which it
leaves:

Where the moon has gazed from her fatherless bed,
And the sun in his glory plung'd in the waves.
Where fanciful groups of white clouds, with the
breeze

Transparently floating, in flakes of pure light,
Which roll into conches of softness and ease,
To form a repose for the orbs of the night.

On mountains, whose rugged and storm-beaten
heads,

The lightnings have riven, and blacken'd the sod,
Where round us the scene in immensity spreads,
And thunders but echo the voice of thy God.

Amidst scenes so sublime, so awfully grand,
The bosom with wonder and gratitude swells;
In these we can trace an Omnipotent hand,
And earth is a temple where Deity dwells:

While through its long aisles, we contemplative
roam

At the close of the day, in the stillness of even,
When the arch of its bold and magnificent dome,
Is lit with the splendors and glories of heaven;

'Tis then that our spirits, excursive through air,
Will mingle familiar with those that are flown;
All nature is seemingly vocal in prayer,
And we, in the presence of heaven alone.

And while at these altars of nature I bend,
Admiring in silence God's mighty displays,
On pinions of transport my soul would ascend,
With each aspiration which breathes to his praise.

Bridgewater, March 29, 1819. P.

MISCELLANY.

FEMALE EDUCATION.

To the Editor of the Boston Recorder.

SIR,—It was with great satisfaction I saw
announced in one of your late papers, an intention
of the Rev. Mr. Emerson, to afford gratuitous in-
struction to such young ladies as were unable to
avail themselves of the benefits of his Seminary
in any other way. And my satisfaction was
greatly increased, when I further learned, that his
attention would be particularly devoted to cer-
tain branches of Education, which, in our country
at least, have been heretofore generally neglected.

Since I have been capable of making any ob-
servations on the usual method pursued in the
education of women, it has struck me forcibly,
that whatever belongs to embellishment has oc-
cupied a disproportionate degree of time—that
the beauty of the fabric has been polished and
polished, while nearly all that relates to its utility
and durability, has been overlooked. This
has been the fact not only with those who are
professedly educated to glitter in the fashionable
circles of the world, and frisk "their hour upon
the stage;" but to a considerable extent also,
with those whose parents have ultimately in view
the preparation of their daughters for usefulness.

The evil I speak of has resulted partly from cus-
tom—the established rule of keeping from women
those studies which are connected with a high
degree of mental improvement, as a matter of
course, without the enquiry whether this custom
is right or wrong; and partly from the feeling
that such studies are not necessary for them. It
has been supposed that inculcating a strong taste
for literary pursuits would produce a disrelish
for the common duties of domestic life. That there
might be some danger of this, if the fundamental
principles, that the real excellency of all knowl-
edge consists in its better qualifying us for the
duties of our several spheres, were not frequently
instilled on, I readily allow. For this reason,
neither the instructor or the pupil should ever
forget this important point. The one should daily
press upon the recollection of the other, that the
proper end of acquiring knowledge is not to en-
able her to shine, but to do good; not to qualify
her to do the greater things splendidly, but all
things well. She must be taught, that the true
dignity of her nature consists not in neglecting
the smaller parts which compose her little sphere
of action, but in so directing, controlling, and re-
gulating all, that they shall collectively be made
to exhibit a consistent and uniform whole. She
must be taught that the little world of her own
family is the place where the wisdom of her coun-
sels is principally to be felt—the strength of her
faculties exerted—and that the prosperity of the
whole, depends on the proper management of the
subordinate parts. That after all this, there still
may be instances, in which through a weakness
or perversion of judgment, a great degree of men-
tal improvement might generate a distaste for the
"every day" duties of life, I do not dispute—but
it is my opinion, that where one family would be
neglected in consequence of an increase of liter-
ary advantages to the female sex, hundreds, per-
haps thousands of families are, through the want
of such advantages. In support of this opinion, I
will point to but one class of women, (though the
fact might perhaps be as fairly demonstrated by a
reference to all other classes,) & that is the *fashion-
able* one. How many in consequence of having
no resources within themselves, plunge into all
the excesses of high life, and are as ignorant of
the state of their own families, as those of their
neighbors. How many brood with a morbid sen-
sibility, hours every day, over the fascinating
but destructive fictions of romance, till their judg-
ment is entirely destroyed, and the little vigour
of intellect they originally possessed, is "attenu-
ated into innuity." Why did this happen but be-
cause they were never taught to think. 'Tis true
indeed the want of a well disciplined mind is not
the only cause of these evils, but I fully believe,
that on a fair investigation of this subject, it
would appear that this one cause is paramount
to all others, the absence of religious principle
excepted. And I would here ask in reference to
the objections alluded to above, is it reasonable
to suppose, that the woman who has learned that
she has mental powers, capable of great improve-
ment, and that these powers were given her to
exercise in a sphere large enough to allow them
full scope—a sphere neither unimportant or igno-
ble—will be less likely to fulfil its duties faithfully,
than the being whose ideas are bounded by the
fashion of making a garment or preparing a din-
ner—or than the still more pitiable object, who
either is tempted to murmur at the subordinate
place she holds in the scale of being, or the evil
destiny which has placed her in a situation which
admits of no improvement, and paralyzes the honest
enterprises of the soul?

That object of disgust to our sex, and ridicule
to yours, "a learned lady," or female pedant, has
been so often held up to view, that some of us
have perhaps been afraid to avail ourselves even
of the facilities for improvement which may have
been within our reach. But may I not hazard
the opinion, that these odious characters have
been the fruit, and taken the shape which
the unimproved and unmanaged literary edu-

cation, but the reverse of it. The foundation has
generally been superficial, and the superstructure
loosely put together. A mind that has never learn-
ed to reduce its knowledge to practice, may in-
deed be full of information, and may astonish the
observer by the accuracy of its powers of reten-
tion, and the variety of its acquisitions—but if
such a mind does not know what to do with its
acquirements after it has made them, no wonder
that it sometimes commits mistakes which are ri-
diculous. And the capacity of making a proper
use of what we know, must be gained by a cul-
tivation of the mental powers.

"In the present circumstances of the world,"
says the liberal and enlightened and pious Dr.
Buchanan, "a due cultivation of the female mind
would do more for the interests of religion and
virtue, than is generally imagined. Whenever
knowledge shall become universal, we may be
sure that women will be the principal instruments
in communicating it; for there is one benefit to
be derived from instructing the female sex which
will be acknowledged by all. It enables mothers
to teach their own children." It is to me truly
surprising, in this view of the subject, that a knowl-
edge of the philosophy of the human mind should
be considered as unimportant to my sex. And
may I not ask, if to understand the science of
mechanics is necessary for the architect, and the
principles of civil polity for the legislator, is not a
competent acquaintance with the powers of the
human mind, equally necessary for the mother,
whose business almost exclusively it is, to direct
those early acclimations on which the formation of
the characters of her offspring depends. "Greatly,"
says Miss Hamilton, "do I wish to see this
subject," the study of intellectual philosophy,
"divested of all extraneous matter, cleared from
the rubbish of system & hypothesis, & rendered so
plain to every capacity, as to become a part of com-
mon education. Till this is effected, the woman
who would educate her children with success,
must begin by educating herself."

It is my opinion that girls are too early taken
from school. They would learn more in one
year after 17 or 18, than in three before 15.
Might not a young lady attend to the usual
branches of female education, including, if the pa-
rent wished it, Latin and French languages,
until 15—might not a year then be spent at home
in an introduction to the business of house-wifery,
which should be considered as important a branch
in the instruction of a well educated woman as
any other. An hour or two a day in this year,
should be systematically devoted under the eye
of a judicious parent, to reviewing former studies.
And might not two or three years then be well
spent, in pursuing not superficially, the studies of
mathematics, logic, and intellectual philosophy? I
would not such a course of study do more toward
consolidating the female character, and preparing
women to take an honorable and useful part in
the duties of their immediate sphere, than the
present system?

But if it can be proved from facts, that a plan
of female education similar to that which I have
ventured to suggest, (an imperfect and hasty one
to be sure,) is on the whole, calculated to make
women less exact, and less conscientious in the
performance of duties distinctively their own; no
one would more ungrudgingly deprecate its adop-
tion than myself. If however, on the other hand,
it shall appear, that teaching women to think—
to examine and analyse their own conceptions—
to form accurate opinions of persons and things—
to understand the probable effects which may
result from particular causes—and to draw legiti-
mate deductions from what is constantly passing
before them—if, I say, it shall appear, that teach-
ing women these, and other things connected with
the vigorous exercise of the mental powers, ac-
tually enables them to take a more comprehensive
and rational view of their own sphere of action,
and qualifies them better for the performance of
its interesting and honorable duties than would
otherwise be the case; I shall hold the period
when this subject shall receive the attention it
deserves, as one highly auspicious to the best in-
terests of the rising generation, and strongly sym-
ptomatic of the approach of that day of millennial
glory to the church, which "many prophets & wise
men desired to see, and were not able."

"GOOD DEVISED."—COTTON MATHER.

SNUFF AND TOBACCO.

MR. WILLIS.—Some time last summer, being
on a visit to a worthy family, which by the will
of God, had been reduced from affluence to
straitened circumstances, and expatiating on
the great things now doing in the world, for the
spread of the Redeemer's kingdom, the good lady
of the house expressed a wish to give her mite,
but regretted that she had nothing to spare. I
hinted, that we should not make a plea of poverty
so long as we indulged in any one luxury, and
that a mite, accompanied with the sacrifice of
some sensual gratification, was more acceptable
to God, than whole burnt-offerings and large do-
nations from those who give only what they can-
not enjoy, and of which they feel not the loss;
and that if she gave to some pious use, the few
shillings she expended in snuff, she could not tell
what good it might do. I thought no more of it.
But a few months afterwards, on another visit to
the same house, I was astonished to find that the
old lady had totally quitted the practice of tak-
ing snuff, and had resolved to appropriate the amount
she had annually expended in that article to a
pious use. What a sacrifice, considering the in-
veteracy of habits retained to old age! It is as-
tonishing that I did not profit by the example; but
this morning, while reading the Recorder, the
event again occurred to my mind, and I could not
help making the application to myself. By the
blessing of God, my temporal circumstances and
my wishes not being very far apart, what I give I
do not feel, especially as I have no children; and
therefore I make no sacrifice for the honor of God,
or the good of man. But I am now resolved to
practice by the good ladies' example. I spend ten
dollars a year in cigars. I will quit the practice,
and apply the money to a good use—I had so re-
solved—but to what use? Your paper (or God
by your means) directs me. Twelve dollars a
year will educate a heathen child. Be it so; I
will add two dollars more to the cigars. I have
the means of an easy communication to Ceylon.
Messrs. Meigs and Poor, shall educate a heathen
youth at my expense. (I have just made the
necessary arrangement.) He shall bear the name
of the good Mrs. —. She shall not leave off
her snuff for nothing. Perhaps it will be the
means of raising another Obokiah. What a tree
of righteousness from a grain of mustard seed!
Perhaps this communication may induce others to
do likewise. What a forest! Perhaps many by
these means educated, may be evangelists to
their nations. How shall the wilderness re-
joice and blossom as the rose! And then eternity.
Oh how much better the bare perhaps, than all
the tobacco in the world. Yours, HOPKINS.

March 25, 1819.

WATCH TRINKETS.

MR. WILLIS.—I have noticed with pleasure,
several remarks in your paper of late, under the
head of "Good Devoted," relating to unneccessary
expenses; and I have noticed several donations
of pious females casting their ornaments into
the treasury of the Lord. It is an example
worthy of them, and were it generally followed
would be productive of much good. And may
we not hope that those who thus do will possess
the ornament of a meek and quiet spirit, which
is in the sight of God of great price.

An important revenue to the missionary cause
might be raised, if all the useless ornaments of
the female members of our churches could be di-
verted into that channel. And how much more,

if the more useless, cambrous, and in many in-
stances, very expensive watch ornaments, of the
other sex, should be devoted to the same object.
Many thousands of dollars might be raised from
that source in our country; and this done, their
owners would never be the poorer, or less respect-
able; this done, and our missionaries would cease
to wander alone through the thick mists of Pagan
darkness; this done, and the funeral pile, quenched
by the water of life, would cease to burn; this
done, and the millions of heathen children in the
desolate regions of India would cease to cry,
"No man careth for my soul." Perhaps you will
say I have rated it too high, but considering the
vast expense of such ornaments in every part
of our country at the present day, I am persuaded
if I had said hundreds of thousands, I should have
come nearer the truth. I am persuaded, that if
even ministers of the gospel would make the sacri-
fice, (and we might reasonably suppose they
would do it without reluctance) there would be
a sensible increase of missionary funds.

I have myself known several ministers strenu-
ously advocating the cause of mission and re-
trenchment societies, cumbered with such gaudy
trappings, as must have cost some forty, fifty, or
even one hundred dollars. Perhaps the thought
of such a measure has never occurred to them.—
If so, I shall rejoice to have you put them in mind
of it.

RELIGIOUS NEWS.

Extract of a letter to the Editor of the Recorder,
from a Clergyman in the State of New-York,
dated 29th March.

"I wish there might be a hint in your paper
to this effect—

"MR. EDITOR.—It is common in most religious
societies to have what are termed Conferences, and
Prayer Meetings, on Sabbath evening, or some
other evening in the week—I would beg the lib-
erty of recommending to the people who thus as-
semble, the Boston Recorder. The variety of im-
portant religious news which it contains, would
keep up an interest in such meetings, and the in-
formation thus diffused would produce incalculable
good. Such parts might be selected by some
judicious person as would be most suitable to read
at such meetings. A zeal for missions and a general
spirit of benevolence might thus be excited thro'
the community. Many persons, whose hearts
would burn within them to hear the glad tidings
conveyed by your paper, feel unable to defray
the expense of it; but every neighborhood suffi-
ciently large for a religious conference, might, by
contributions at the time of meeting, pay the ex-
pense with the greatest ease. Some leading
character among them might take charge of the
collections and transmit the same; he might also
keep the papers on file, for perusal by any who
contribute. Should the collections exceed the ex-
pense, the surplus money might be used for some
benevolent purpose. I have adopted the
practice I here recommend, in my own society,
and already see the good effects of it."

BLIND RESTORED TO SIGHT.

From the Baltimore Federal Gazette.

Extract of a letter from Lewisburg, (Penn.) dated,
March 29, 1819.

"Agreeably to your request, I will now furnish
three with a statement of facts relative to my pa-
tient, whose case I mentioned when I last had the
pleasure of seeing thee.

Elizabeth Connor, aged 21 years, was born with
cataracts in both eyes. In early childhood she
could see a little, but never well enough to avoid
running against objects that were not of a very
light color; as she advanced in years, the sense
of vision gradually diminished, and at length she
became totally blind.

Being a very beautiful young woman, and of
most interesting manners, she was addressed by a
decent young mechanic, who married her. About
a year afterwards, she became a mother; on oc-
casion of the illness of her infant, I had an op-
portunity of seeing the mother for the first time.
Upon examining her eyes, I recommended an
operation; to which she cheerfully consented; and
on the 20th Dec. last, her left eye was success-
fully operated on. No pain or inflammation suc-
ceeded, and about 8 days afterwards, I removed
the dressings, and I admitted her a limited enjoy-
ment of the blessings of vision; her raptures were
indestructible. Her newly acquired sense, was
however, from want of habit, of very little service
to her for several days—she was unable to esti-
mate the distances of objects—and was perpetu-
ally in fear of running against every thing she saw.
On the day of removing the bandage for the first
time, I requested her to designate her husband,
who, with several others, was present; this she
was enabled to do, by hearing him breathe, or
by some slight noise that he made.

On the 27th February last, I performed the op-
eration on her right eye: my success in this case
was instantaneous; the cataract was removed
whole out of the axis of vision, while that in her
left eye, being soft, was only broken up and lac-
erated by the instrument, and dissolved by the
aqueous humor. No pain or inflammation followed
the last operation, and she is now visiting and re-
ceiving visits of her friends. She can see, with-
out glasses, to thread a needle—and so soon as
she gets a pair of suitable spectacles, she intends
learning to read and write.

If this woman, when totally blind, was an ob-
ject of love, what must her value be now in the
estimation of her husband? I am very happy to
have it in my power to say her husband appears
fully sensible of the value of his wife, and very
worthy of her affection.

Thy sincere friend,

PLAGUE IN TUNIS.

Extract of a letter dated Tunis Dec. 11, to a Gen-
tleman in Boston.

The plague, after desolating the kingdom of
Algeria has appeared here also. It broke out
early in October in this city, and has since spread
through a great part of the kingdom. It is esti-
mated that the Dey loses more than 2000 sub-
jects daily. In this city alone, whose population
does not much exceed 100,000 the number of
deaths per day is about 300. On one day last
week it amounted to 350, and we think quite fa-
vorably of the public health when it descends to-
wards 200. I will not attempt to depict to you
the horrors of pestilence. My mind has been so
overwhelmed with them that it has lost all excitability,
and all feeling of personal danger. The popula-
tion of this city has already suffered a diminution
of more than 30,000, by death and emigration—
probably more than 15,000 have fallen victims
to the plague in the course of 8 months. One
vast suburb is literally despoiled. You may
form some idea of the ravages of the malady, and
of the exactness with which justice is here admin-
istered in certain respects, from the remarkable
fact that a poor collier was the other day sum-
moned from his stall, at the corner of a neighbor-
ing street, to take possession as sole inheritor, of
12 different estates at once. As I sit in my pa-
lour I hear during the day almost one unbroken
song from the funeral processions passing beneath
the windows like platoon of the same army, of-
ten bearing two bodies on the same bier, and of
which no less than ninety have fallen under our
observation in the course of a few hours. The
burden of their hymn is frequently that charita-
ble text of the Koran, "Send, O Allah, send death
to the infidels." The stillness of night is broken
by the shrieks of women, heard from every quar-
ter, lamenting in the oriental manner over the
bodies of those who have just ceased to live. It
is, of course, impossible to calculate the duration
of this calamity; but there is reason to fear it
will increase in the Spring. We once read togeth-

er Thucydides's account of the plague of Athens,
little thinking at that time that one of us should
afterwards be called to witness a similar scene.
His description applies almost exactly to the
plague now raging here, and to that I refer you;
or, if Greek is unfashionable, among gentlemen
of the law, you will find the same account more
at length in Lucetius, lib. 6.

Miss Smelt's Memoirs.

SAMUEL T. ARMSTRONG, No. 50, Cornhill,
has just received, a few copies of Memoirs of the
Life of Miss CAROLINE E. SMELT, who died on
the 21st Sept. 1817, in the city of Augusta, Geo.
in the 17th year of her age. Compiled from Au-
thentic papers. By MOSES WADDELL, D. D. Pas-
tor of the United Church of Willington & Hope-
well, S. C. Price 50 cents in boards.

Also—Memoirs of Mrs. ISABELLA GRAHAM,
of New-York. F. embellished with a handsome
Likeness. Third Edition. Price \$1.50 bound, and
\$1.25 in boards.

Also—Memoirs of HENRY OBOOKIAH, a
native of Oryhee, and Member of the Foreign
Mission School; who died at Cornwall, Con. Feb.
17th, 1818, aged 26 years. This little volume
contains Rev. Mr. Beecher's Sermon preached on
his death, &c. &c. Price 50 cents in boards.

S. T. A. has recently published, the
Memoirs of Miss EMMA HUMPHRIES, of Frone,
England, with a series of Letters to Young La-
dies, on the Influence of Religion in the forma-
tion of their Moral and Intellectual Character;
and to Parents on the Religious Education and
the Bereavement of their Children. By J. EAST.
Price 75 cents.

Also—The following is the Recommendation of
the Rev. JOSHUA HUNTINGTON, Pastor of the Old
South Church, of the above work:—

Dear Sir—The work of Mr. EAST, which you
lately printed, has given me much pleasure—the
matter is excellent, and the style is neat,
perspicuous and forcible. I think you have done
a valuable service to the Christian community;
especially to parents, by the impression; and
doubt not, were the merit of the work generally
known, a second edition would be called for.

Yours truly,

J. HUNTINGTON.

Also—Essays on the DISTINGUISHING
TRAITS OF CHRISTIAN CHARACTER. By GARD-
NER SPRING, A. M. Pastor of the Brick Presby-
terian Church, in the city of New-York. Price 75
cents bound and lettered.

Also—Memoirs of Mr. JOHN CLEMENT,
Surgeon, late of Weymouth, England, who died
in the 20th year of his age, compiled from his let-
ters and Diary, and interspersed with occasional
reflections. Price 75 cents.

S. T. A. has in the Press, a handsome
edition of JENNY'S FAMILY DEVOTIONS, which will
be out in May next. Price \$1 bound.

TO PRINTERS.

For sale as above, a Fount of Long
Primer, weighing about 800 lbs. partly worn,
which will be sold on good terms, and long credit
if wanted. April 10.

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Suitable for Presents and Rewards in Sabbath
Schools, for sale by
LINCOLN & EDMANDS,

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SCRIPTURE HISTORY, abridged, with cuts,
intended to give children and youth such a
taste of the writings of the sacred Penmen, as
shall engage them diligently to study the Scrip-
tures. \$8.00 per hundred.

Hymns for Infant Minds, 8,00. Friendly Instruc-
tor; or a Companion for young Masters & Misses.
In which their duty to God and their parents, and
several other very useful and instructive Lessons
are recommended. In plain and familiar Dia-
logues. Particularly recommended by Dr. Dod-
dridge, 8,00 per hundred.

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More. To which are now added, Memoirs of the
Shepherd, and an Original Letter, from the Evan-
gelical Magazine, 8,00 per hundred.

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ple, by a familiar history of some of their inhabi-
tants. By John Campbell, 8,00 per hundred.

Fenelon's Reflections for every Day in the
Month, with frontispiece, 8,00 per hundred.
Catechism of Nature, for the use of Children,
eminently calculated to improve the understand-
ing, and enlarge the minds of the rising genera-
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The Pleasures of Piety in Youth, containing a
valuable collection of the exemplary lives and
happy deaths of pious Children, 8,00 per hundred.

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of the wonderful adventures and miraculous es-
capes of a Christian, in his travels from the land
of Destruction to the New Jerusalem, 8,00 per hun-
dred.

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ed; being a concise view of the genuine tenden-
cy of Christian Principles, 8,00 per hundred.
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ing the ill effects of the bad passions, 2,50 pr. hun.
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ligion, in verse, 2,00

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ers, 3,00 pr. doz.

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Memoirs of a Pious Youth, 2,40 pr. dozen.

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For sale as above, a general assortment of quar-
ter and other BIBLES, Scots Commentary, &c.

Also,—just published, the 4th edition of Dr.
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LIFE; 1,25 boards, 1,50 bound. April 3.

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JUST published, and for sale at the Book-store
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tures on the late Mr. Robinson's History of Bap-
tism. Price, in half binding, 50 cents; done up
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phlets, 37 1/2 cents. April 10.

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heathen. By MRS. WINSLOW, A. M. Missionary
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of the Rising Generation in the United States
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This elementary book is substantially the same
as the original Tract, now to be found in the
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labours of so valuable an author, has ven-
made the following alterations. Such parts
are local, particularly the Church Catechism,
wholly omitted. In those parts, which are re-
tained, no alterations have been made; for, pre-
sumed, would hazard an attempt to improve
that, which has received the finishing touch
of the learned and judicious Paley. What
done, it is thought, cannot easily be mended.
his tract, however, some of the marks of per-
fection occur, without the rules, which direct
their use. These rules are here supplied
illustrations of them given. To add to the
ty, and to interest the tender mind, and
an innocent curiosity, several interesting
of scripture history, and some other lessons
sorted. The whole is designed, not for the
children of a sect but for the Christian child-
ery name.

Though primarily intended for Sunday
it will be found to answer all the valuable
poses of a spelling book in common schools,
serious and eloquent address to teachers,
is prefixed, will, it is hoped, prove, not
acceptable, but greatly useful, to those en-
the solemn and delightful business of in-
children. This little book is commended
blessing of that SAVIOUR, who, just before